



From the Liverpool Times of Oct. 29.

## ANTI-SLAVERY LEAGUE.

## MEETING OF THE DELEGATES AT THE CONCERT HALL.

A public meeting of the Anti-Slavery advocates was held last night at the Lord Nelson-street Concert Hall, to meet a delegation of the Anti-Slavery League, consisting of Mr. W. Lloyd Garrison, President of the American Anti-Slavery Society; Mr. Frederick Douglass, a fugitive from slavery in Maryland; and George Thompson, Esq., the well-known Anti-Corn-Law advocate of our own country. The hall was densely crowded, but no person appeared upon the platform other than a few friends of the above-named gentlemen, and whose names were unknown to our reporter.

GEORGE THOMPSON, Esq., having been unanimously voted to the chair, and he would not disgrace from them his feelings on that occasion, in taking that chair. He would have preferred, infinitely preferred, that some other person had occupied that situation; but the fact was, they had asked no individual in this town, to preside upon that occasion. They were there to utter the language of truth on certain topics that night, in reference to which they were ignorant of the feelings and opinions of the persons there assembled, and also of those out of doors in this town. They asked no man to commit himself to the smallest extent, to the views which they held on certain vexed questions, before he had heard the whole truth upon that question. They (the audience) were there to listen to certain gentlemen, who, in the discharge of their solemn duty, would bring before them the true character of American slavery—its true character as exhibited in various parts of the United States, and also the conduct of certain parties in this country, upon that subject. All be asked of them was, that they should listen with unprejudiced and impartial minds, and that they would hold the parties upon that platform guiltless of any wish to influence the opinion of any human being in the world—any farther than, in his judgement believed that influence to be a good influence, and the reputation of those parties to be a good and sound one—or to go out of their way for the purpose of attacking the religious prejudices of any body of Christians in this country. Once for all he would deny, with all the emphasis possible, the truth of certain malicious accusations, that had been brought against the parties then before the meeting. It was not the first time that he had stood upon a platform in Liverpool to advocate the extinction of slavery. (Cheers.) He believed that he had the honor many years ago—in the days of comparative youth—of being the first person that ever addressed a large public audience in the town of Liverpool, with reference to the abolition of negro slavery. (Cheers.) From that time to the present, his views had remained unchanged, and he had felt it his duty to ascertain, as far as he was able, who were and who were not the sincere and uncompromising friends of the slave. He was there that night to declare his honest conviction, that there was not on the face of the globe a more devoted, uncompromising, disinterested, self-sacrificing friend of the negro than his distinguished brother then before him—William Lloyd Garrison. (Loud cheers.) The secret of that bitter enmity cherished against that person was, that while other abolitionists had willingly committed themselves to the support of anti-slavery doctrines, while popularity was to be won by their advocacy, but were very unwilling to do so when nothing but odium and hatred were to be gained, his friend Garrison, unlike such abolitionists, had been an abolitionist in all weathers, though perhaps the weather with which he had to contend for that last 15 or 10 years had been invariably rough weather—stormy weather—weather which made many men lose courage, hide their heads, and look out for shelter. His friend's offering was this—that in the prosecution of his holy enterprise, he had not failed to rebuke, with earnestness and impartiality, the professors of Christianity of all denominations in the United States, who had given the sanction of their names, and, what was worse, attempted to give the sanction of Christianity itself, of the morally horrid and criminal acts of enslaving men. (Hear.) There had been certain American ministers of religion in this country, belonging to the Protestantism of the United States, the Episcopal Methodists of the United States, the Baptists in the United States, and many other religious denominations, going through this country maligning his friend, bringing charges against him—trying to destroy his influence, because he had for the last 15 years been rebuking their slothfulness and sins in the matter of slavery. He had—  
which were the blunders of American slavery. That was the secret of the bitter opposition to his friend Garrison. (Hear.) Why did Dr. Cox, of New-York, stand up in this town and utter calumnies without foundation, and as false as they could be? Because that recreant abolitionist had been by his friend exposed as he should be,—(cheers)—while there was a British audience in this country that would grant him (Mr. T.) a hearing, or an impartial journal that would publish the truth. That man had dared to say that Wm. Lloyd Garrison, and the parties then on that platform, were men of no character; that they were led into the doctrine of amalgamation. (Hear.) Dr. Cox further said in that letter, 'that he came to this country the sympathizing friend of Frederick Douglass, but that he was no longer,' Weep, Frederick, (said Mr. T.) turning in the most mock heroic manner to Mr. Douglass, the doctor sympathies with you no longer. It reminded him of a pleasant anecdote told of Mr. Hoby, a boot maker, in London, who having made a fine pair of boots for a fatigued young gentleman, which did not exactly fit, was waited upon the following day by his new customer, and very pompously told of the fact. Mr. Hoby expressed his desire to have them returned, and he would make another pair. 'No, sir,' said the gentleman, 'I am come to inform you I shall never give you another order.' John, said Mr. Hoby, 'put up the shutters.' 'Why, sir,' said the shop-boy, 'the sun is shining, why should I put them up?' This young gentleman, said Mr. Hoby, 'you will give me no more orders.' (Great laughter.) So it went with Frederick Douglass. He might now go home, for Dr. Cox could sympathize with him no longer. Mr. Thompson dwelt at still greater length upon the conduct of Dr. Cox, and the American Evangelical delegates, in so strenuously opposing the anti-slavery principles of such men as Garrison, Douglass and others, in this country, and concluded his address by observing that he had been brought acquainted with the character and standing of those men, and he would repeat that, with the exception of three or four of them, the rest were practically the enemies of the cause of emancipation in the United States. (The chairman resumed his seat amidst loud cheers.)

Mr. FREDERICK DOUGLASS next took the platform, and made a long and powerful speech, which was loudly applauded.

Mr. GARRISON, on rising, was received with immense applause. He could not at that late hour, 1-4 to 10, detain them with any observations on American slavery. They had already heard Mr. Douglass—a man who had been sold as a slave to a master. He stood in his master's lodgings as a piece of property; they would hear speak that night a chattel person, who could do nothing, but would bear a piece of property. (Hear, hear, and cheers.) He was still a slave, if the claim of his master could make him one; or if the law of the United States could make him one; he was a traitor slave, a runaway slave, a man that had taken the liberty of stealing himself. After being for 21 years in the condition of a slave, he escaped from it, and reached the New-England States. He was discovered by Garrison, and in return extending to them the sanction of full communion with that body, and that of the Evangelical Alliance Conference, recently assembled in London—first, in adopting a proposition declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then, to gratify the pro-slavery spirit of the American delegates, framing their proceedings all reference to the subject of slavery, in order to prevent a disunion, evinced in both cases an utter disregard of the corresponding spirit of Christianity, and was a virtual approval of the sets of those who, while they professed to be the followers of the great Redeemer, made merchandise of the bodies and souls of men.

A vote of thanks to the Chairman was then passed, and the meeting separated at eleven o'clock.

Rev. JOSHUA V. HINES, of Boston, U. S. made a brief but highly impressive speech.

Mr. THOMPSON followed in a speech of great length and power, in review of the proceedings of the Evangelical Alliance.

Upon the motion of the Rev. Mr. CLARK of Wrexham, Wales, the following resolution was put, and carried unanimously:

'That the Free Church of Scotland, in taking the money of slaveholders, and in return extending to them the sanction of full communion with that body, and that of the Evangelical Alliance Conference, recently assembled in London—first, in adopting a proposition declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then, to gratify the pro-slavery spirit of the American delegates, framing their proceedings all reference to the subject of slavery, in order to prevent a disunion, evinced in both cases an utter disregard of the corresponding spirit of Christianity, and was a virtual approval of the sets of those who, while they professed to be the followers of the great Redeemer, made merchandise of the bodies and souls of men.'

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## THE LIBERATOR.

BOSTON, DECEMBER 11, 1846.

## RECEPTION MEETING AT FANEUIL HALL.

IT A public meeting of the friends of the slave will be held in the OLD CRADLE OF LIBERTY, THIS (FRIDAY) EVENING, Dec. 11th, commencing at 7 o'clock, for the purpose of welcoming Mr. Garrison home from his mission of Freedom and Peace abroad, and with special reference to the action of the recent Evangelical Alliance on the subject of slavery. Addresses may be expected from Messrs. W. L. Garrison, Edmund Quincy, and Wendell Phillips. The galleries will be reserved for the ladies.

IT The Rev. E. N. Kirk has been invited to be present, and vindicate the Alliance, if he can, from the charges that will be brought against it.

Boston, December 11.

## TRANS-ATLANTIC MISSION. NO. 1.

## THE EVANGELICAL ALLIANCE—GREAT VICTORY AT MANCHESTER.

Among the many instances which History presents of the fulfillment of the scriptural declaration, that 'the cunning shall be caught in their own craftiness,' none has been more remarkable than that which is seen in the fate of the late Evangelical Alliance Convention, assembled in the capital city of the world; and none can be more instructive and admonitory.

The pretensions of that body were of no ordinary character. It assumed to be divinely impelled, and strongly influenced by the Spirit of God. Its members claimed to be so infallible in judgment, so sound in the faith once delivered to the saints, so elect, so filled with the love of Christ, that they did not scruple to brand as irreligious or heretical, all who could not subscribe to their religious dogmas, as the basis of a general alliance. Thousands of exemplary professors of religion as themselves, they unhesitatingly thrust beyond the pale of Christianity, merely because of an honest and conscientious difference of opinion as to the meaning of certain passages of scripture; though, in the basis which they finally adopted, they expressly vindicate the right of private judgment, on the part of every human being, in the interpretation of the Bible! They were unswayed and came from all parts of Christendom, to present in one vast, unbroken phalanx, 'the sacramental host of God's elect, armed and equipped for the mightiest assault on the kingdom of Satan the world had seen since apostolic times! Twelve hundred strong, mystic clergymen, they met in London, as the focal point of their embrace, and the central spot on which to organize their forces. England, Scotland, Ireland, Wales, the United States, the Canadas, the West Indies, Europe, all were represented.

A few months prior to their assembling, a meeting of the 'provisional committee' was held in Birmingham, at which a resolution was adopted, with reference to membership in the approaching convention, its purport was, that no *invitations* would be extended to *SLAVEHOLDERS*,—though it neither declared nor implied that they would be excluded from the Alliance, in case they should present themselves for admission.

It was a somewhat invidious aspect, but it did not amount to prohibition. By whom was that resolution prepared and presented? 'Be not incredulous, reader!' It was by the Rev. Dr. CANDLISH, the principal leader and champion of the Free Church of Scotland—the very man, who, for the last three years, has unceasingly tasked his intellectual and theological acumen to vindicate the innocence and even philanthropy of slaveholding, the Christian character of 'Evangelical' man-stealers, and the purity and piety of southern slaveholding churches in the United States; and all this, as *quid pro quo*.

The Free Church having collected \$15,000 at the South, and thus put into its treasury the price of blood. Strange inconsistency! base ingratitude!

'Call you this harking your friends?' But, alas!—The third day comes a frost, a killing frost!

Beyond all doubt, the pro-slavery action of the Alliance would have been suffered to pass without creating any special sensation in Great Britain, if it had not been for the boldness and fidelity of those who seem to be hated in the religious world, in proportion to their stern adherence to Christian principle.

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I have seen, to-day, a huge placard, which I am informed is at present covering the walls of a north-town. The following are its contents:

"**EVERY FREE CHURCH TO HAVE A STONE WET WITH THE BLOOD OF THE SLAVE!**"—Dr. DRAKE.

**SEND EACH THAT MONEY!**

**WHO ARE MANSTEALERS?** Those who traffic in human flesh and blood, and those who legitimate or condone such traffic; all these are **MANSTEALERS**.

—Dr. Adam Clarke.

This placard is put up in anticipation of a large gathering of the supporters of the Free Church, to lay the foundation-stone of a new place of worship. The town is Newcastle-upon-Tyne, where I understand the friends of the newly-formed Anti-Slavery League are very active; and where they are already making considerable preparations for a grand meeting or Service, at Christmas, which is to be attended by Mr. GARRISON's Anti-Slavery League and a liberal donation from an English slaveholder:

"**THIS is the *sec* *sec* style, with a vengeance!** Now, hear what he says in his last. You will perceive the same desire to 'run with the hare, and catch with the hound.' First, a huge deal of bluster, froth and bombast, about slavery—and then, an 'And yet,' and an apology for slaveholders, and for those particular slaveholders who are the most inexcusable and guilty members of the accursed brotherhood to which they belong.

"**We have already recorded the action of the British Organization on the question of slaveholding.** High is the position it has taken on that subject; but not too high, we conscientiously believe. It is, however, affirmed that there are men in England, the subjects of QUEEN VICTORIA, who are in the unrighteous position of holders of slaves; and this, also, is true. It is not only of those who, not knowing that slaves were employed purchased slaves in Brazilian mines; but true of those who have voluntarily come into contact with slavery and slaveholding by becoming partners-proprietors of estates in the colonies of some continental nations, by whom slavery is sanctioned and sustained. The Alliance has decided—not yielding to any pressure from without, but from the strength of its own convictions—that no man being the holder of a slave can be admitted to its fellowship. This is a solemn conclusion. It is, too—at least, so we think—just one. The time has come when all political alliance, all mutual reference (even to May Clay), created violence, that the cause of the slaves is injured by the cause of a justly-arranged and rightly-gratified. The whose views were the common sense, then, that the Memorial remonstrating against this unholy thing, and endeavoring to put it entirely away.

The Committee reported the Remonstrance on the 10th, which was unanimously adopted.

[The extracts selected from this admirable Remonstrance are necessarily deferred till next week.]

The Remonstrance emanates from one of the largest religious bodies in Scotland, comprising between 400 and 500 ministers. What a contrast to the speeches of Drs. Cunningham and Candlish, and the deliverance of their Free Church! It is a melancholy fact, however, that some of those who agreed to this remonstrance, sat silent in the Alliance meeting during the debate on Slavery, and tacitly consented to the resolution passed by that body, on the 25th of August. How true it is, "evil communications lead to evil action."

—A SLAVEHOLDER

Dr. WARDLAW AND GEORGE THOMPSON.

11th.—Dr. Wardlaw has thought it necessary to take the reply of Mr. Thompson to his letter in the *Patent*, defending the character and proceedings of the Alliance. The *Glasgow Argus*, just to hand, (Nov. 10th), contains a letter from the Doctor. In his letter, the Doctor says, that he did not need the documents of Mr. Thompson, and the super-added practical schooling of Mr. H. C. Wright, to show him the consequences of his letter to the *Patent*; and that his "mind is calmly and firmly made up"; but he adds:

"I am possessed with the magnitude of both sides of the alternative. I resolved to do nothing rashly; and that I will not be driven, one step faster by any, to share in the course of the spirit of Christianizing in my own case; a man of the members of the family to the United States, 'in accordance with the principles of their country,' and the remembrance of their countrymen."

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